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Christians for the support of this cause. It is pre-eminently their own, just as much so as the missionary enterprise; and they must lead its van, or it can never reach its promised triumph. They should enshrine it in their hearts as an integral part of their religion, and should pray and labor for it as one of the peculiar fruits and promised results of the gospel. Thus, and thus only, can we hope ever to see the manifold and measureless evils of war melting away from every Christian land, and peace with its countless blessings going hand in hand with our religion over the whole earth. Hence, too, have we sought to enlist the religious press in habitual, earnest advocacy of this cause, and called upon preachers of the gospel not only to plead its claims from year to year, but to inculcate peace at all times just as they would repentance or faith. Let them respond aright to such appeals; and they will not merely guard this cause against perversion, but will insure its speedy success, and render it a most efficient pioneer or auxiliary to every enterprise for the spiritual or the temporal welfare of our world.

PEACE A PROPER THEME FOR THE PULPIT.

Occasionally we find even in persons reputedly pious a disposition to regard the subject of peace as unsuitable for the pulpit on the Sabbath. They deem it no part of the Gospel, and treat it as a foreign, if not an antagonistic theme. If their pastor, or another in his place, is to preach a sermon on peace, they will perhaps stay away from church, and justify themselves by saying, 'we attend the sanctuary to hear the gospel, not peace; give us a gospel sermon, and we'll go, but not to hear a discourse on a topic so foreign from the Christian pulpit and Sabbath.'

It is very difficult to account for such a state of mind in a real or merely professed disciple of the Prince of Peace. The case indeed seems too plain for argument; and certainly it is passing strange that any man who has ever read either the evangelists or the prophets, the New Testament or the Old, should doubt whether peace is a part of Christianity. Did such a man ever read Isaiah's graphic, exultant prophecy of 'the last days when they shall beat their swords into plow-shares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more,' as one of the grandest, most glorious results of the gospel's universal spread and triumph? Can it be that such a disciple of Christ really knows what the angels sang over his manger-cradle in Bethlehem, "Glory to God in the highest, and on earth **PEACE**, good will to men?" Did he ever peruse and ponder the Sermon on the Mount? Did he ever glance at the multitude of similar precepts scattered from one end of the New Testament to the other?

Now, here is the fair issue we press upon this strange sort of Christian. Are these portions of the Bible a part of God's revelation? If they are not, then we have in truth no revelation that deserves the name; but, if they are, then peace is as clearly, unquestionably an element of Christianity as any other doctrine or duty taught in the Bible; and no minister of Christ can

excuse himself from preaching peace, and no professed follower of Christ from receiving peace, as an integral part of the gospel, than they could repentance or faith, the necessity of regeneration, or the doctrine of immortality. The man who treats peace as no part of the Gospel, acts in this respect not like a Christian, but like an infidel, a practical disbeliever of what God has revealed on this subject, and does more than any avowed infidel can, to bring Christianity, or its professors, into general disrepute. Everybody knows, the bitterest infidel admits, that the gospel does inculcate peace as one of its peculiar duties, and promises peace as one of its appropriate and most glorious results.

In all seriousness, then, what means this strange aversion of some Christians to hear peace inculcated from the pulpit? Breathe they so little of Christ's spirit, or know they so little of his gospel, as to repudiate or dislike so prominent a part of its teachings? Have they no susceptibilities akin to those of Isaiah on this subject; no sympathy with the angels in their song of peace at the Savior's birth; no regard for his great peace sermon on the mount? Do they really spurn or ignore all these? If not, we may well marvel at their strange demand, often made as proof of their own eminent spirituality, 'give us a gospel sermon; we want to hear the gospel, not peace.' You might as well say, 'preach the gospel, and not repentance or faith;' for peace is as plainly a part of the gospel as either of these.

But how shall we account for such a state of mind in men who give *some* evidence of being Christians? The old war spirit of human depravity in them has not been subdued nor seriously touched by the gospel of peace which they profess to have received. Its pacific principles they have not applied to themselves, nor ever duly pondered them as part of their religion. They were from childhood trained to the sentiments and habits of war; and these have become a sort of moral incrustation over their souls, too hard to be broken by any application that has yet been made of the gospel to their case. Having all their days breathed a war-atmosphere, they are well nigh impervious to the principles and spirit of peace inculcated in the New Testament, and so prejudiced as to look upon them even as foreign from the religion of Him who is styled, in both Testaments alike, the Prince of Peace.

It is more important, however, to inquire how we shall treat this aversion of some *reputed* Christians to the subject of peace. Shall the pulpit or religious press succumb to their demand for the exclusion of so prominent a part of the gospel? Never for a moment. It is just because the teachers of Christianity have so long neglected or so inadequately enforced this part of its precepts, that any man is now found in the church, or with the slightest profession of belief in the Bible, ready to deny or doubt that peace is as truly a part of our religion as either repentance or faith. It is high time for the church to wipe out this foul disgrace by weaving peace alike into her creed and her character. There is hardly an infidel in Christendom that would not ridicule and taunt her for proclaiming or tolerating a dogma so

glaringly anti-christian as the one we are now combating ; and she ought without delay to relieve herself from the odium it must inevitably attach to her name. As disciples of the Prince of Peace, we feel mortified at the necessity of enforcing a point so plain ; and earnestly do we hope, devoutly would we pray, that no pulpit may cease to preach this blessed theme until every hearer shall feel it to be part and parcel of our religion, and it shall come to be recognized as such not only by the whole church, but by the whole world.

WAR AND RELIGIOUS REVIVALS.

The influence of war on the spiritual welfare of a community, on the moral and religious interests of the whole world, has been far too little considered. We are glad to find in our journals occasional reference to this aspect and bearing of the great evil we are seeking to remove. It is a view of the subject which must commend itself strongly to every Christian; and we hope ministers of the gospel in particular will look at it more and more in this light, and press the peace argument it suggests on the hearts of their people. We take the following extract from an article by an able writer in one of our best religious papers, the *Independent* :

REVIVALS IN OUR LAND.—For some few years past such scenes have been less frequent and less extensive. Few of our cities and villages have felt any pervading influence, such as those which within the memory of the great body of Christians among us, have again and again swept over them. Times of refreshing there have indeed been, when the gospel was preached with unwonted fervor and freedom ; and when the hearing ear, and the understanding heart, have not been withheld from those who listened to its words of warning and of mercy. But whatever particular churches, or particular places, may have experienced, there has been no general and wide effusion of the Holy Spirit over the breadth of the land. The mass of our churches have not been aroused by any evident and peculiar presence of God with them, from the condition of apathy to heaven, and conformity to the world, into which we are ever so ready to sink. The gospel has made little advance toward the subjugation of society to the reign of its rightful Lord. Our missionary efforts—at least those of them which look to foreign lands as the theatre of their exertions—make little visible and marked advance, save by their inherent growth under God's gracious blessing. Some of our cherished enterprises of reform seem even to retrograde—the Temperance reformation, for instance. The church receives no accessions of numbers and of influence commensurate with the rapid growth of our country ; our missions abroad suffer for want of men and means, and can scarce occupy the points which the great Head of the Church is continually opening before them, and our students preparing for the sacred office of the ministry are fewer than they were.

These things have been often noticed, and many inquiries have been made for the cause of them. The movements of divine grace among men are not capricious, though they are sovereign ; and generally when such mercies are withheld, it is on account of some distinct and visible cause. Some sin, some unfaithfulness of the nation or the church, has grieved away the holy Author of our blessings, and deprived us of the health and joy which we had derived from the light of his countenance.

Among other causes, one may be mentioned which has perhaps scarcely been noticed with sufficient distinctness—by many indeed not at all in this connection. We refer to the *unhappy political relations of this people for*